The Present State of New-England

Considered in a

DISCOURSE

On the Neceſſities and Advantages of a

Public Spirit

In every MAN;

Eſpecially, At ſuch a time as this.

Made at the LECTURE in Boſton

20. d. 1. m. 1696.

Upon the News of an Invaſion by bloody INDIANS and FRENCH-MEN, begun upon Us.

By Cotton Mather.

——Non diſplicuiſſe meretur,
Feſtinat Patriæ qui placuiſſe ſuæ.

BOSTON
Printed by Samuel Green. 1696.

To the Honourable
Simon Bradstreet Esqr. *GOVERNOUR*
Of the *Massachuset Colony*;
The Aged, Faithful, Venerable Mordecai
of his Countrey:

To the *Honourable*;
Sr. *WILLIAM PHIPS* Kt.
GENERAL of the Forces now Engaging against our worst Enemies;
One Raised by God for such a time
as this;

And *To the Honourable*
Wait Winthrop Esq; *MAJOR-GENERAL* of the *Massachuset-Colony*:
A continual Exemple of a Public Spirit:

ALL OF THEM,
the most Loyal Subjects
of *THEIR MAJESTIES*,
As well as the very Happy *PATRONS*
of New-England.

These Reflections on our *Present* State,
Ravished, first from my *Thoughts* by
the *Necessities* of *All*; & now from my
Hands, by the Importunities of *Many*; are
Most Humbly Dedicated, by Their
Sincere Servant, C. M.

Sermon

A Publick Spirit Recommended unto the Inhabitants of NEW-ENGLAND,

In A

SERMON

At Boston Lecture. *March* 20. 1690.

Esther IV. 14.

If thou altogether hold thy peace at this time, Thou and thy Fathers House shall be destroyed.

THIS well known, that the late *Methods* of this weekly and ancient LECTURE, have been, to insist first on the Affairs of a sincere CONVERSION, and then on the Duties of a pious CONVERSATION. Having dispatched the *former*, we are now entertaining

[illegible] Discourses and Directions [illegible]. And you must Indulge me this [illegible], that the fresh News of our *Distress* and *Danger* which within this four and twenty [illegible] arrived unto us, have diverted my Thoughts to *That* which you may behold this Text pointing at.

I could not *altogether hold my peace at this* [illegible], without obse ving, that we have as many *Duties* as we have *Objects* to be concerned with. But as one of the *Objects* which we often have before us, is, *The People of God placed in very terrible Distress, and Danger*; thus among the *Duties* then expected from us, none of the [illegible] Remarkable and Considerable is, *The* [illegible] *All, in the service of that help* [illegible]. Such was the *Object*, and such the [illegible] which our Text refers unto. The peo[illegible] of God, had their *All* now just *going* to be [illegible] and a great person is here called upon [illegible] *All*, for the service of this People [illegible] thus *Expiring*.

The words now read, are a message sent by [illegible] Renowned *Mordecai*, to the Empress of the [illegible]. The whole Book of *Esther* is a [illegible] upon one Verse in the [illegible] *Exodus*; and that part of [illegible] [illegible] upon claims a particular [illegible] [illegible]. But we must [illegible] [illegible] with a few, and [illegible]

Remarks upon the blessed *Mordecai*, that we may *feel* whereabouts we are. Know then that *Mordecai* was a Famous, an Aged, and an Holy Jew. *He* had been carried into Captivity, with *Jeconiah*, above seventy years before. And he *Returned* to, and *Resided* at *Jerusalem*, till the work of the *Temple* received its unhappy interruption: but then he *Retired* that he might serve his People in the Court of *Ahashuerus* (who was also called *Artaxerxes*) there: A very laudable Exemple! 'twas the effect and effort of a most noble generosity, in a worthy Man, when his opportunities to *Do good* were shut up at home, thus to expose himself unto all the Temptations of a *Princes Court*, that he might there be serviceable to the People of God.

But our *Mordecai* gives a great [illegible] to one *Haman*, a Minion in the Court of *Persia*. That *Haman* by his Brigues, had [illegible]ed from the Persian Emperour, a Commission and Privilege to require a more than [illegible] Reverence from the Courtiers then about the Palace. But this good man found [illegible] his Conscience to take such a [illegible] [illegible]ant. The scruple arose [illegible] [illegible]is; That *Haman* was [illegible] among the Children of [illegible] [illegible]*uel* slew; and so of a [illegible] [illegible]ed by God, and no less just [illegible]

greatly *Abhorred by Israel*; or which I rather Think, from *This*, That it was a *Divine* and *Sacred* Respect, which *Haman* did now require. Such was the respect which the haughty and impious Kings of *Persia*, would sometimes arrogate unto themselves; and they would sometimes impart the same unto their Parasites and Favourites. Had it been a meer civil respect which was here demanded, it would have been very *superfluous* and well nigh *ridiculous* to have given express command unto all *the Kings Servants that were in the Court* concerning it; good manners were doubtless enough used there. Now that a godly *Jew* should refuse to render such an Honour to a sorry *Potsheard of the Earth*, is not at to be wondred at, when we call to mind, That even the prudent, but pagan *Grecians* did refuse it, in their Address to the *Persian* Monarchs; and the *Athenians* put one *Timocrates* to death, for adoring of *Darius* in such a manner. Such a check was given to the pride of *Haman!* Now the bloody Revenge of this Hellish Monster prompted him to pursue no meaner a satisfaction for this indignity, than the utter *Desolation* and *Extirpation*, of the whole Nation which *Mordecai* was of: one Lark will not fill the belly of such a *Vulture*. Besides he saw the whole Nation was of such *Principles* and *Perswasions* in Religion

ligion, as gave a reproof to his wicked practices; an intolerable Nation was it that would know no God, but the Lord *Jehovah*, and with whom *Creature-Worship* was now grown into Detestation: and therefore he procures an order for the total Destruction of all the Jews, to be executed, according to the advice which he sought of the *Divel* for it, about this time of the year; and I suppose *Anno mundi* 3485.

Perhaps, the *Jews* were before this, grown a little too secure and careless: it might fill them with many promises of none but *Good Times* for them, when they saw one of their own Religion sitting on the Throne. Moreover, The *Jews* had every where offended the God of Heaven, by neglecting of His Ordinances for the sake of their own Secular Accommodations. But we now all of the sudden see them that were the *only people of God in the world*, involved in most Awakening and Horrible Calamities; and they have a prospect of Nothing but a Speedy, a present *Ruine* before their Eyes. 'Twas by something bigger than a *Wonder*, that the People of God were now preserved!

A Strange Providence had exalted a Kinswoman of *Mordecai's*, whose Name was *Esther*, to be the Queen of the Persian Empire; and she must be the Instrument of the preservation.

In order hereunto, we find in our Context, a very solemn Message of her Uncle to her; in which we may Contemplate,

First, a *Duty*. The Duty pressed is, To *venture All for the Rescue of them that were the Afflicted People of God.* The Thing Enjoined upon *Esther* was, *Go in unto the King, and make Supplication for thy people.* This was the only step that could be taken for saving the People of God: but it was one very desperate and perillous. There was a cursed and a crabbed *Law* among them, which made it capital for any uncalled person to come into the *presence* of the King, unless it should please His powerful and Soveraign Majesty to Extend His *Golden Scepter*, as a Token of a Pardon for that presumption. Wherefore now to push into the presence of the King, was to rush more evidently upon the point of a *Sharp Sword*, than of a *Golden Scepter*; it was to hazard the Loss of *All*; not only a *Crown*, but a *Life* too must be ventured in it. And the late Carriages of the Emperour unto *Esther*, could not but increase her Suspicions and Jealousies that his Affections began to be Alienated from her; which made the Undertaking yet more Dubious, Dangerous, and Formidable. However, still this was the Charge of the good *Mordecai*, *If All must be ventured, then venture All*; when the [illegible]

God are perishing, All that we have, is over little to be ventured for their Help.

Secondly, A *Reason*. The Reason is, like a good *Sawce* made up of *Sowre* and *Sweet*. It is made up of *Discords*, and there is a notable *Musick* in it.

First, We have *Necessity* for this venture mentioned. Says *Mordecai* to his Neece, *Think not that thou shalt escape.* He speaks so her, as to a Passenger Embark'd in the same Vessel. Says he, *Don't think that you shall not share with, and fare like, the rest of the people of God, that are now ready to be swallowed up.* It was more probable, that the *Queen* would suffer for being a *Jew*, than that the *Jew* should escape for being a *Queen*. Being a *Queen*, has been found not enough to put a person beyond the Reach of Malice and Envy; as the *Queen* of *Diocletian*, and the *Queen* of *Navarre*, besides nearer instances, have assured us. A Lively venture for the People of God, was once, it seems, the only way to defend a *Royal* person from every fatal mischief.

But Secondly, We have *Encouragement* for this Venture tendered Says *Mordecai* with a Magnanimous Faith. *If thou altogether hold thy peace at this time, there shall Enlargement and Deliverance arise from another place.* Mark what was that *Faith*, by which, as the Apostle notes, the Believers of old, *Escaped the Edge of the Sword*,

From

From another place. There are Jewish Rabbins who look upon *Place*, here to be the Name of God. It has been admired, that the Name of GOD, is no where to be seen in the Book of *Esther*; and the Jews have a profane and foolish Custome thereupon. But indeed, as the Greeks would write Θεος. Θ.ο., upon their Books, much more may we see *God* in every verse, *God* in every line of this Memorable Book. If the Name of *Makom*, or, *Place* be here put upon our God, it is not without a cause: For, *All things are in God*; He is Immense and Boundless in His Being; we cannot so well say, *That God is in the World*, as, *That the World is in Him*; and whether it be proper or no, to say, That God is even in the *Imaginary Space* beyond the *utmost Selvidge* of the World, this I am sure of, That the *Utmost Selvedge* of the World does not limit and confine this infinite God, and the *Heaven of Heavens cannot Contain Him.* 'Tis therefore suggested here, That when the People of God can have no *place* of Safety, but are in every *place* obnoxious to dreadful Persecutions, yet then, in their *GOD* they will have a *place* to repair unto. 'Tis possible, That this Glorious PLACE may keep the worst of all their Enemies from coming at them?

But what is the Duty *then* incumbent upon

ourſelves: You have heard it in the *Text*, and you ſhall again hear it, in our *Doctrine* thereupon; which is briefly *This.*

That every Chriſtian ſhould Readily and Chearfully **Venture** his All to to ſerve the people of God, when a **Time of Diſtreſs and Danger** calleth for it.

It had been both *preſumptuous* and *Injurious* to have Exhorted *Eſther* unto doing ſo, if it had not been a Duty altogether indiſpenſable: The Bleſſed God, for moſt wiſe and great *Ends*, permits *Times of Diſtreſs and Danger* to come upon His people. That *His Attributes* may be Magnified, and that both His and Their *Adverſaries* may be prepared for the Vengeance, which belongs unto them, Therefore 'tis that the moſt High brings His People ſometimes into moſt amazing Exigencies; 'tis for theſe cauſes, that they not rarely fall into ſuch *Times of Diſtreſs and Danger*, that like them in the Days of *Eſther*, they Ly *mourning and weeping and wailing in Sackcloth and Aſhes*, before the Lord; and they ſee themſelves no where but upon the prodigious

pre-

[illegible] Principles of Rumes hardly to be avoided, [illegible] a condition of Affairs (which is too much our own Condition) something must be done; *Attempts* must be made for the Relief and Rescue, of the *People* so likely to be cut off. Tho' it becomes us to, *Stand still and see the Salvation of God*, I do not know that we are to *sit still*, without the use of Means under our Discouragements. But these *Attempts* can't be made without *Ventures* in them. 'Tis as possible they may miscarry, as that they may be successful. However, we must yet *venture* hard, and *Venture* far, yea, and Venture *All*, to serve the People of God, in their *Distress* and *Danger*. *If at THIS TIME* then *altogether* forbear, and refrain, the doing of what may be serviceable to the Distressed People of God, behold with an Holy Terror, the Doom upon that Omission, *Thou and thy House shall be destroyed.*

We have two *Questions* before us, to be a little Reflected on.

First, What, And

Secondly, Why, we must *Venture* for the Distressed People of God.

The first of our Questions, is,

What Ventures are we to make for the People of God, when Distress or Danger calls?

I must make *short work* of it, and in One *Word* comprise what is to be said. I say then,

We be to Venture every Thing in the world, but a precious and immortal Soul. So did Esther our Pattern. There is no Jewel, but that one of a never dying Soul, too valuable to be ventured, when God and His People is to be served. The first Lesson, the A. B. C. of Christianity, is that in *Mat.* 16. 24. *Let a man Deny himself.* We are so to Deny our selves, as to *Venture* our selves, and *All* that we *Are*, and All that we *Have*, to serve the *People of the Saints of the Most High.* But because you Look to see some particulars in the *Bill of Charges* which the Distress & Danger of Gods People, may put upon you, Let me say;

First, We must venture our *Quiet*, for the People of God. It was the Speech of a Gallant Man, in 2 Sam. 11. 11. *The Ark and Israel and Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are Encamped in the open fields; shall I then go into my House, to Eat and to Drink---I will not do this thing.* Well said, thou brave *Hero*! May we in like manner scorn to Consult the Delights and Pleasures of our own Repose, when the Service of God and His People shall call us forth. Many *Pains*, many *Toyls*, and all the uncomfortable Fatigues of *Business*, must be Encountred, without Reluctancies, when the People of God are to be served; and we should forsake

sake our soft Beds, our full *Tables*, and our Fine *Houses*, for the sake thereof. We should engage in the Service of our Generation, tho' there should be two *Hankerchiefs* which we are thereby necessitated unto the continual wearing of; One to wipe off the *Sweat* of Labour, and another to wipe off the *Dirt* of Reproach. We may not, for the Love of *Ease*, decline the doing of what is to be done for the Interest of God, and of His People.

Again, We must venture our *Estate* for the People of God. It is Recorded for the everlasting Reputation of those well-disposed men, in 2 Cor. 8. 2 *Their deep Poverty, abounded unto the Riches of Liberality*, or *Simplicity*, as it may be rendred. Many persons can do nothing in a way of Service for the People of God, because they say, *They are poor*. Nay, but our extreamest *Poverty* should not hinder our *Liberality*, When God and His People are to be served with what we have: Whatever *Simplicity* the Wity and Crafty and Gripple Hold-fasts of the World, may imagine in it. We should not grumble at any *Expences* which the Service of God and His People is to be, maintained with; and tho' we have no more than *Two Mites* to give, we should part with more than *One* of them, rather than his Interest should meet

with

with any prejudice.

Furthermore, we must venture our *Honour* for the People of God. It was an Act for which *Moses* is for ever *Honourable*, in Heb 11. 24, 25. *He Refused to be called, The Son of* Pharaohs Daughter, *choosing rather to suffer Affliction, with the People of God:* Tho' we may arise to never so much Grandeur, Dignity, and Preferment, by overlooking the Service of God and His People, we should think *Little* of the *Grandeur*, and rather trample upon such Dignity and Preferment. Tho' our Titles may be, *Reverend*, or *Worshipful*, or *Honourable*, and perhaps *Rightly* so too; nevertheless we should think it no *Humiliation* to us, that the People of God must be served by us. We are swoln with the *vainest Air*, if we count our selves too Big to do what is bespoke for the Interest of those that we should be *Benefactors* unto, if we would not unworthily pretend to be *Superiours* over them.

Moreover, we must venture our *Friends* for the people of God. The Lord General of *Israel* had a dear and a kind *Brother*, to whom nevertheless he said, as in 2 *Sam.* 10, 11, 12. *Be of good Courage, let us play the men for our People: and the Lord do that which seemeth Him good.* Tho it be a *Brother*, yea, and somewhat nearer than a *Brother* that we must part

part withal, for the Service of God and His People, yet we must be willing to take our leave of such Relations. It was a very commendable Bravery in that Father, who having had *six* lovely and loving *Sons* kill'd in the Service of the Public, brought out a *seventh*, even the Staff of his old *Age*, unto the Press-Masters, and said *Here I have one Son more; take him too; this cause is worth them all.* Suppose we have a *Benjamin* with us, which we dote so much upon, that our Gray hairs do with *sad hearts* tremble at his departure from us: yet *Benjamin* too must go, if the service of our *Joseph*, our Jesus have occasion for him. There are many persons, who have brought very bitter, woful, doleful Miseries upon their *Children*, by detaining them from the Service of Gods People, when some hazard has appeared in it. Let us count the very best of our *Friends*, never better bestowed, than in such a *Service* as may be reputed a *Friendship* to the Interest of God.

All that I have hitherto asked for, *is* but a *Small Venture*; there is *One* more that we are to make.

Finally then, We are to venture our very LIVES for the People of God, when they can't be brought out of *Distress* and *Bondage* without the venture of our Lives. What we are summoned unto in

6. *We ought to lay down our Lives for the Brethren.* If an Heathen *Pylades* and *Oreſtes* could not think their *Lives* too large a price for each others *Peace*, what *Life* ſhould be too much to be Sacrificed for the *Peace* of a People which God counts *His own*? The Apoſtle *Paul* tells us, *For a good man one would even dare to Dy* and hee ſaw it when an *Aquila* and *Priſcilla* were ſo ready to Dy for *him*. If a *good Perſon* be ſo valuable, What can then bee too much for a *Good People* of the Lord? When *Adrian*, when *David*, beheld a Deſtroying Evil breaking in upon the People of God, they carried their *Lives* to keep it off. We are to do what we can for ſuch a People, tho it be with *The Jeopardy of our Lives.* If we have a call to *Ride into the very bowels of the Earth*; for the Service of the Public, we ſhould as *He* of old, with all Spur and Speed be there. The Service of God and His People ſhould make us to ſay, as the Martyr once, *If every Hair of our Head were a Man, they ſhould all be Sacrificed in this Glorious cauſe.*

These are *Ventures* that we ſhould alone of us be Backward unto. But our Second Queſtion then Enquires,

Whether we are ſuch Ventures to be made for the Intereſt of God, when a Preſſing [illegible] for them.

Briefly, We owe our *All* unto the *People* of God. A *Minister* of God said once unto another, Philem. 19. *Thou owest unto me, even thine own self.* How much more may the *People* of God say this unto us all, *Thou owest us thy Self and thy All;* The People of God may call for our *All.* And

First, The *Order* of God Empowers the *People* of God, to call for it. We are *His* by *Creation. He has made us and not we our selves.* We are *His* by *Redemption.* He has *Bought us and not for our selves.* Our God says unto us, as in 1 Cor. 6. 19. *Ye are not your own.* That which He has done for us, obliges us to say unto *Him* devoutly what the Prince of old foolishly said unto another, *I am thine, and all that I have.* Shall I not add, That we are *His* by *Profession* too? I pray, which of you dare to say, I *have something that God is not the Owner of?* We *Profess* that all we can Style *our own*, shall be, *For Him and not for another*; otherwise we lye in our dayly Protestations. We have our *All* from God. It is, *In Him that we Live and Move and have our Being.* And shall not our *All* be *for* Him too? Well, The God of Heaven has made His People, the Receivers of His *Rents*, His *Dues.* They have a *Letter of Attorney* for it; and you shall see me produce it, before I stirr. It is in *Matth.* 25.40. *Verily I say unto you, Inasmuch as you have done it unto*

the least of these my Brethren, (Blessed Lord, Condescendest thou to Style thy poor People so? and shall we count any thing too dear to be Ventured for them!) *Ye have done it unto me.*

Secondly, The *Design* of God likewise Empowers them to call for it. All Things are Ordained and Intended by our Good God, for the use of His People; He says in 1 *Cor.* 3. 22. *All is yours.* And shall we defraud them as to any part of that *All?* What is it that God allowes us our *Life* and all the Refreshments and Enjoyments of it for? Tis not that we may have a Taste of a few Sensual Delights; God has not that Regard unto our *Sensuality*, No, Tis that the People of God may be the better for it; therefore tis that we are made *Stewards* of our little *All.* Why, the whole World stands on this very Ground, *That the People of God may be Provided for*; if there were none of *them* to be Served the Eternal God, would with swift Lightenings and Hot Thunderbolts, immediately set fire to the Universe. How comes the Greatest *King* to set upon a Chair of State? It is affirmed of *Cyrus*, a Puissant Emperour, in *Isa.* 45. 4. *For Jacob my Servants sake, and for Israel mine Elect, I have called thee.* Much more ought [illegible] to imagine, that when we have arrived unto any thing of the World, the Almighty God

Says unto us, *'Tis for the Sake and the Service of my Israel, that I have Blessed thee.* Shall I utter a word beyond any that has yet passed from me? We are then to be Sensible of what we read about our Lord Jesus Christ Himself, in *Eph.* 1.22. *God hath put all things under His Feet*: What for? It follows, *And gave Him to be Head over all things to the Church* What a thing is here? It seems that our Lord Jesus is made *Heir of all things*, and has the Government of the whole World put into His Hands, (in part) that so the People of God may thereby be Served & Saved forever more. And what shall you and I, Little Creatures, then think of all the *Advantages* which God has put into *our* Hands! Whom, I pray, *Whom* are they to be Serviceable to?

Thirdly, The *Glory* of God, gives them a Concernment in our *All.* 'Tis the Name worn by the People of God in Isa. 46. 13. *Israel, my Glory.* The Lord our God has more *glory* from His People, than from all the Visible World besides. Indeed all the Sincere and Active Returns of *glory* which from the face of the Earth go up unto Him, are among such as these. The Great God is great[illegible] *glorify'd* by the prosperity of His Pe[illegible] *They* Know Him, *They* Love Him, *They* Praise Him, while *Prosperity* gives them *Opportunity* so to do; and as 'tis said in Psal.

102. 16. *When the Lord shall build up Zion, He shall appear in His Glory.* The *Glory* of God is promoted, when the *Zion* of God is Defended, Enlarged, *Served.* And what should we Dedicate and Consecrate our *All* unto, but the *Glory* of Him that is *God over All?* 'Tis said, *Eat and Drink unto the Glory of God*; every Bit of *Meat*, every Drop of *Drink*, that we have; and whatever is reckoned in our *All*, may be devoted unto the *Glory* of God. If *so*, it must go to the *Service* of His People too.

Lastly, The *Wrong* we have done to the People of God, Enables them to Demand our *All.* What is it that brings *Distress* or *Danger* upon the People of God? It is, *Our Sin.* We, by our *Sins* have had an Hand in all the Inconveniencies, which put the People of God upon calling for our Help? How shall we then repair this Wrong, but by proffering our *All*, to bring them out of their Distressed Plight? Hence came that [illegible] of *David*, in 2Sam 24.17. *He said, I have sinned; but these Sheep, what have they done? Let thy Hand, I pray thee, be against me.* Even so should an holy Ingenuity prompt us to think with our selves; *'Tis we that have sinned, and for our Sins, there are Storms now threatning the People of God; O let me be spared, and let my All go towards the [illegible]*

ing of them. This was that which poured Oyl into the Flame of that *Zeal* which *Paul* was once inspired with; He could say, *I was once Injurious*! and this made him with a scarce imitable Diligence and Faithfulness, now lay out His *All*, to serve the People of God, who had heretofore been worse for his Misdemeanours.

But the Improvement of these things remains. And it shall be in these Deductions.

Deduction I.

Hence, a *private Spirit*, especially at a Time of much *Distress* and *Danger* with the People of God, is an evil much to be Rebuked. For us to see the People of God gasping, bleeding, dying under Difficulties, and yet, *At this Time altogether to hold our peace!* O 'tis a most unaccountable *Senselessness*; and the mouth of our God hath stigmatized it with the characters of most horrible *Woes*; as in Amos 6. 6. *Wo to them, that are not grieved for the Affliction of Joseph*! I lay down these two Assertions.

First, At *All* Times we should *Employ* our *All* for the People of God. It should be our Ambition to be as the Blessed *Bradford* was, *Always doing of Good with Tongues, or Pen, or Purse, or some other way.* Most amiable was the Medication, which *David* was treating himself withal, in 2 Sam. 7: 2. *He sits down*

in

in his House, and thinks, *What shall I do for the House of my God?* That Enquiry, *What Service may I do for the Church of God?* should often be Rolled in our Minds; and it will be so, if we do not too much countenance a *Spiritual Barrenness* in our Lives. The Church of God, is well worth our *Serving*; next unto the *Man* Christ Jesus, it is the Noblest Creature that ever was formed by the powerful and Curious Hand of the *Great God that formed all things*. There is not an *Angel* in Heaven, but what would gladly wait upon the smallest and poorest Member in the *Church-Mystical*; even so, the *Little Ones have their Angels*. Yea, our Mighty *Saviour* Himself, counted the very *Blood of God*, and *Life of God* a fit Ransome for the Salvation of of the Church; and shall not we then reckon the Church and People of God a fit subject for the best of our sorry Services? But I pass on to say,

Secondly, In Times of much *Distress* and *Danger* with the People of God, we are then especially to *Venture* our All on their behalf. We are **at this Time** to speak, yea, and Act for them, Let the *Venture* Look never so big and black upon us.

Indeed, This is not the Spirit of every man; Too, too many are of a *private*, Selfish, Narrow Spirit, and are scandalously *Little* in their Inclina-

Inclinations. 'Tis pitty but some *Odious Comparison* should be excogitated for them. Will they *Venture All*? No, they study for nothing but to *Save One*: And if God have Raised up some Extraordinary Person, to *Venture* His *All*, for the Deliverance of His Afflicted Countrey, perhaps all the Thanks that they give him is, *Who bid him do it?* Will they *Venture* All? No, They *Refuse* All, or at least they *Begrutch* All, that should go from them, for the publick Weal. They Complain of *All*, and Murmur at *All*, tho' it be a wretched *Little*, which they are Compell'd unto, for the *common Safety*. Will they *Venture* All? No, They use all their Wits and all their Thoughts to Contrive, how to *Do nothing at all*; and tho' they can spend many *Pounds* in a year upon a pernicious *Lust*, yet a Summe not capable of so High a Denomination exacted by a Reasonable *Tax*, is with them an *Oppression* which (because they are far from *Wise*) *does make them Mad*. What would they be at? They would not care tho' the *Houses* of their Neighbours were Burnt, if their own *Apples* might be Roasted at the Flame. What would they have? They subordinate their *All*, to this mighty Thing, that they may sleep like the *Toad*, (I have now found a comparison for them;) with Claws full of the Dust which

is in the Belly of the Earth. There is this Deteſtable *Neutrality* in multitudes of men; that *Let* the People of God ſink, or ſwim, 'tis all one to them, *Modo hic ſit bene*, (as he ſaid) if their own Earthly Pleaſures be not thereby Abated.

Alas, For this *Private Spirit*! It is *this* that has a more Diſmal Aſpect upon our *own* Land, than all the other things that Bode ill unto us. We read in 2 *Tim*. 3. 1, 2. *In the laſt Days Perillous Times ſhall come; for men ſhall be lovers of their own ſelves.* I know a Country in the World, that can afford many *Effectual Expoſitors* upon that memorable Text. God grant that the *laſt Dayes* of *New-England* may not now be Running; 'tis *too* Evident, that we have moſt *Perillous Times*, and, I wiſh it were not *as* Evident, that men are too generally *Lovers of their own ſelves.*

To Sharpen the Rebukes that are due to ſuch an *Evel Spirit.*

Conſider. 1.

By a *Private Spirit* no man proves a *Real Gainer* in the end. Men think to *Save* by ſuch a *Self Conſultation*; but they *Looſe* Egregiouſly and very Miſerably: as 'tis ſaid in *Matth* 16. 24. *Whoſoever will ſave his Life, ſhall looſe it.* The men of a *Private Spirit* are loſers, even in *this* World. The allwiſe God has uncountable wayes to Deprive and Be-

reave

reave men of those very things, which a *Private Spirit* was resolved upon the Retaining of. The men of *Succoth* and *Penuel*, would do nothing for Supporting the Army that was going against the *Midianites*. No, said they *Let such and such Towns bear all the Charges, if they will*: But you forget not the Destruction that soon overtook them for it. The Citizens of *Constantinople* were so Covetous, that they would not maintain a Watch on the Walls of their City when it was besieged; the *besiegers* by that Defect soon became the *Possessors* of their wealth, and found Vast Coffers of it, hoarded up. This *Private Spirit* renders men Obnoxious to the terrible *Displeasure* of an Holy and an Angry God; and what Security can they have against the Desolating strokes of *That*? When 'twas Judged that some of the Provinces in *Israel* were breaking off from the Rest, and setting up for themselves, and intending no more to bear the Name of *The united Colonies*; What said the man of God unto them, in *Numb.* 32 23. *Behold, yee have Sinned against the Lord; and be sure your Sin will find you out.* It was a Note in a great Song, *Judg.* 5. 23. *Curse yee Meroz, said the Angel of the Lord, Curse ye bitterly the Inhabitants thereof.* Why, what had they done, that the *Bitter* waters of Jealousy and Consumption must in this large Quantity

be

be got ready for them? How many *Men* had they kill'd? and how many *Towns* had burn'd? Alas, There is nothing of all this their Fault was this, *Because they came not out to the Help of the Lord, against the Mighty.* If all the *Angels* in the Heaven, can make a *private* Spirit prove a *cursed* One, and inflict a *Blast* upon those whom 'tis prevailing in, it shall be done!

Yea, and they shall in the *other* World be Losers too. Who are those that shall perish for ever? Why, They are the Men that can't *Venture.* We find, in *Rev.* 21. 8. *The Fearful,* to be the *First* in the Roll of them that shall go into the *Lake which burns with Fire and Brimstone*; they that were for bringing up the *Rear* in all *Services* here, must Lead the *Van* in the *Sufferings* of the Pit below. Our *Everlasting Recompences* will be very much adjusted, by the Regards which we had for the Flocks of the Lord Jesus here. 'Tis an awful Scripture, in Isa. 60. 12. *The Nation and Kingdom, that will not serve thee* (the people of God) *shall perish.* If a *Nation,* a *Kingdom,* How much more must the *Unserviceable Person* Look to be *served* so?

Consider 2.

A private Spirit, is very far from a *Christian Spirit.* It was the great Rule of the Primitive Christianity, in 1 Cor. 10. 24. *Let no*

man

man seek his own, but every man Another's Wealth. It was the Spirit of *Christ*, in 2 Cor. 8. 9. *Tho' he was Rich, yet for your sakes, He became Poor.* But of what Spirit then are *they*, that cannot part with any *Riches* for the Benefit of their Neighbourhood? It was the Spirit of *Paul*, in Rom. 9. 3. *I could wish that my self were Accursed from Christ, for my Brethren.* What Spirit are they then of, that cannot bear to see themselves a jot the *poorer* or the *Meaner* for their *Brethren*? In the Primitive *Jerusalem*, they had, *All things in Common.* And a Readiness to *Communicate* is but agreeable to all the Children of that First Christian Church, which was, *The Mother of us all.* Are we Members of that *Body*, which the People of God make up, or no? If we *are*, we shall be, *Concerned for the welfare.* A Good Man will say, as he in Ps. 122. 8. *For my Brethren and Companions sakes, I will now say, peace be within thee.* When he Looks upon the People of God, he thinks, *These are my Brethren, they and I have the same Father*; He also thinks, *These are my Companions, I hope to dwell with them throughout Eternal Ages.* Hereupon, he can do any thing for them, and feels his Heart within him link unto them, as *David's* was to *Jonathan's*. This is indeed the Mark, the Sign, which a true Child of God may be known by.

as in 1 John 3. 14. *We know that we have passed from Death unto Life, because we Love the Brethren.* We are yet in a state of Death if we count any thing too much for the Service of God and of His People.

Deduction. II.

How Sinful, *How* Woful, *How* Wicked then are They, that will not forego, what is worse then *Nothing*, to Serve the people of God! If we are to Venture *All*, what are they who will not Forego *Sin*, which is worse than *Nothing*, that the people of God may not thereby be Ruined? If we are to Venture a *Life*, Surely, we are much more to give up a *Lust*, when the Service of Gods people call us thereunto. We are then, to do, as in Matth. 5. 29. *Pluck out a Right eye*, and *Cut off a Right Hand* which has been Anathematiz'd by the word of God: Let this word reach all the Lewd and Wild Sinners, which it belongs unto. To you be *this* now declared; The *best Service* that you can do for the People of God, is, *To Forsake your Wicked wayes, and your Unjust Thoughts, and Return unto the Lord.* Most Obdurate, Wretched, Bloody Sinners are you, if you had rather see this *Whole People* destroyed, then that a Mortification should befal one of your *Delicate* and *Beloved* Sins. I am to tell you, That this is the Language of your im-

Impenitency, and *Blush you not?* When the Roman Emperour upbraided his General *Terentius*, for the Loosing of a Battel, he reply'd *Sir, I must tell you, that it is you that lost the Day for us, by your open Fighting against the God of Heaven as you do.* This may duely be cast in the Teeth of all the *Bad Livers* in this Place. You that *Live* without the fear of God, You that Live after a Prayerless and Careless and Profane rate, not having the *Fear of God before your Eyes*: You are those that every Day do the things, *For which the Wrath of God comes.* This people of God is now in such *Distress* and *Danger* as it never saw before; and I ask not your leave to tell you, *That you are the Authors of it all.* Tis *You*, that bring whole Armyes of *Indians* and *Gallic* Blood Hounds in upon us; tis *you* that clog all our *Councels* with such Delay and Slowness, as terrifies us in our most Rational Expectations. You are perhaps the most Querimonious, and Outragious of all People, in your *Discontents*, Why, but *your* unsubdued Sins are those which breed all our *Discontents.* These, *They* are the *Accursed Things*, which make you the *Achans* of the whole Congregation. You often ask, *What Newes?* and long to hear of, *All Peace.* But *I* say, *What Peace as long as your Notorious and allowed Abominations are Continued?* Let *Them* go,

and

and All will be *Peace* in a Little while.

I use the more freedome in this Reprehension, as being able to back it, with a great Authority. The Honourable *General Court* of this Colony, have newly Published a very *Serious* and Solemn *Proclamation*, warning all *Offenders* against the Lawes of Sobriety, to mend their manners; and all *Officers* to Prosecute such offenders, as the principal Troublers of their Countrey; and, Advertising us, that if a *Reformation* be not Endeavoured, the Righteous God will *Punish us yet seven Times for our Iniquities*, O Happy, thrice and four times Happy *New-England* that is under the Protection of such a Government. Well, Now take this *Warning*, ye Sinners in *Zion*; be *Warned* into a true Repentance. To Slight such a *Warning* from the meanest person in the World, were a Dangerous Unreproveableness; but when such a *Warning* is given by a *Father*, it has a particular Stamp of God upon it, and *Wo* to those that shall be Disobedient thereunto. It is related concerning the Sons of *Eli*, *They hearkened not to the Voice of their Father, because the Lord would slay them.*

Behold the *Fathers* of this Country, have been Warning all *Bad-livers*, That if *They* don't Repent, *We* must perish: if you now show your selves Refractory in your *provoking*

king Evils, what will the Issue be, but this, *They hearkened not unto the voice of their Fathers because God would make a terrible Slaughter of Them, and of all their unhappy Neighbours?* The Word of our God unto us all, is, that in Jer. 18. 11. *Behold, I frame evil against you, and devise a Device against you; Return Ye Now every one from his Evil Way.* O that this Counsel of God might be Acceptable to us. I would a little alter the Terms of my Text, and say, *If thou altogether hold thy Sin, at this Time, thou shalt be destroyed for it.*

Deduction III.

But how lamentable then is the Condition of *Them*, that venture their All, *against* the People of God! Such *Fools* there are in the World; malicious and prodigious *Fools* indeed! Such an One was that Fool-hardy Monarch, the King of *Egypt*, that would Venture His *All*, into the very bottom of the Red-sea, rather than leave the people of God unpursued. How many are there, that will venture their very *All*, for the Disturbing and Oppressing of them, concerning whom the God of Heaven said, Long ago, *Touch them not; Do them no Harm!* But what get they by this Bargain, this *Phrensy*? It was the Speech of God, in Zech. 12. 2. *Behold, I will make Jerusalem a Cup of Trembling.*

Truly,

Truly, Every Drop of *Blood*, yea; or of *Tear* Squeezed from the Abused people of God, proves a *Cup of Trembling*, that is, a *Cup of Poison*, to the procurers of it; It makes them at Length to Vomit, their very Bowels up. To hurt the people of God, what is it, but, A *Pushing hard against a great Stone*? it gives Rubs and Wounds and an horrible Death to the Invaders. All the *Four Monarchies* of the World, have Tumbled into Confusion, for their Enmity, to that *People*, who are yet to make the *Fifth*. To seek the Harm of this people, is to make an Impotent Assault and Batt'ry upon the Omnipotent God Himself: but, *Wo did ever harden himself against God and prosper?* Poor, Unworthy, Unthankful *New-England*, has long had Experience of such Disappointments befalling of its *Venturesome* Enemies. It was noted about the *Piccardines* of old, that Reforming people of God, *If a man be Weary of his Life, let him become an Enemy to the* Piccardines. This has been the Fate attending those whome the people of God, (and *This* people) have been an Ey-sore unto. The great God has taken them in hand and made them find the Risque of their very Lives in their *Serpentine Enmity*.

Deduction. IV.

For a close; *May such a Public Spirit then be Awakened in us All for the people of God, in the*

Distress and Danger which is now upon us.

The last Evening fill'd us with new Alarms of an Attack from *New France* upon this poor land; which was before involved in Calamities that astonish'd us. I ask your pardon, that the *Sudden* Impression of those Newes upon me, has been so *violent*, as to force my (*tis possible, Too Rash*) Thoughts thus to another Theme than that which I had been preparing for you. But, as the most of those places which the Devastations of the last year fell upon, were the more Pagan Skirts of *New-England*, where no *Minister* of God was countenanced; and *that* very place which is just now Assaulted and Consumed, has had upon it the Infamy of a most Heathenish Disrespect unto a *Ministry*; so, on the other side, I cannot speak in any Assembly, where a *Preacher* of the Gospel may hope for a more Candid and Courteous Acceptance, than in the Numerous Auditory now before me.

Wherefore, I take leave to *mind* you, of what, I suppose every man can *Tell* me; That is, That we may all sit and *Sigh* this Day, the clause in Neh. 9. 37. *We are in great Distress.* And, as the Orator once could say, *Non est civis Romanus, qui in hac Tempestate Ridere potest*; He is no *Roman*, that can be merry at such a Time as this. Thus may I truly say, *He is no New-Englander* (not

worthy

Worthy of the Name) *who at such a Time as this, will not Venture his All, for this Afflicted people of God.* God forbid, that the Description of the *New-Englandmen*, should at any Time, and much more at *This*, be *That* in Phil. 2. 21. *All seek their own.* We have at this Time, a great Service to be done for their Majesties: *K.* William, and *Q.* Mary; whome God grant long to Reign; and this, not *only* by Securing their Interest in *this* large Territory, and Consequently in all *America*, but *also* by making a brisk Salley forth upon the *French* Territories, which must else be a Perpetual obstacle to the Thriving of these Plantations. The Service of their Majesties in the *former* of these was the cause of the Revolutions here almost a year a goe; we are now invited unto their Service in the *latter* of them, notwithstanding that the Dissensions that have been sown among us by the *Reliques* of our late Oppressors have so much enfeebled us. But that which will make my Application unto you at this time, yet more Pungent, is, *That we are undone if we do not now venture our All.*

Consider 1.

We are Precipitated into such *Distress* and *Danger*, as we have never seen before; Nothing so *Exquisite* has hitherto befallen us. Our cause indeed is That, in Math. 3. 10.

The Ax is laid unto the Roots of the Trees. The *Knife* of our God ha's been heretofore cutting and Pruning of us, but either *Ill* Fruit, or *No* Fruit is the *Best Fruit* which we have hitherto yielded unto that glorious Husband-man. Wherefore He is now come forth against us, with an *Ax*, a French *ax*, accompanied with *Indian Hatchets*; and our very *Root* is like to receive the strokes thereof. Tis wonderful if the Sentence upon the Barren Fig-tree, be not pass'd upon us, *Cut them down!* with an eye to the Execution of that Sentence upon the Jewes, we find mentioned, in Isai. 66. 6. *A Voice from the City, a Voice from the Temple, a Voice of the Lord.* Even so, at this Time, there is a *Voice* coming from almost every side of us; there is a *Voice* from the *North*, a *Voice* from the *East*, a *Voice* from the *West*; a *Voice*, as Loud as that in the Heavens, which gave Terrour to all this Land a few Months ago. What says this *Voice*, but this, *They are going to be Cut down for ever.* This is the *Voice* of the Combinations, which our Adversaries have made against us; this is the *Voice* of the strange Distractions and Divisions which the *Quarrel-some* among our selves do infest us withall; and this is the *Voice* of all our Fears. *Every thing looks Black.* For my own part, I freely confess, what issue my Thoughts are come unto: Tis, That

the Blessed God intend that the Divel shall keep *America* during the Happy *Chiliad* which His Church is now very *quickly* Entering into, (I say, very *quickly*, for 'tis now past Question with me, *That the Second Woe is past*, and the *Third* you know then *Cometh quickly*) then our Lord Jesus will within a few Months break up House among us, and we go for our Lodging either to *Heaven* or to *Europe* in a very little while. But if our God will wrest *America* out of the Hands of its old Land-Lord, *Satan*, and give these *utmost ends of the Earth* to our Lord Jesus, then our present conflicts will shortly be blown over, and something better than, *A Golden Age*, will arrive to this place, and this perhaps before all of our *First* Planters are fallen a sleep. Now, 'Tis a dismal *Uncertainty* and *Ambiguity* that we see ourselves placed in. Briefly, such is our case, *That something must be done out of hand.* And indeed, our *All is at the Stake*; we are beset with a Thousand Perplexities and Entanglements. The Question which we have now before us, in short is This, *Whether we will venture All, with an Hope to Preserve All*, or *Whether we will keep All with an Assurance to Loose All by saving so.*

Consider 2.

The Precious People of God, which [illegible]

present Exigencies press us to the Serving of. The people which has a *Little while possessed* this Land may say before the Lord, as they in Isa. 63.19. Lord *We are thine.* A Venture of your *All*, is bespoke for a people that are in *Covenant* with God, and under a Comfortable *Relation* to Him. Tis for *a People* that the God of Heaven has heretofore miraculously appeared for: A *People* which have proportionably more of God among them than any part of mankind beside. A *People* who *concur* in, and *Suffer* for, that Protestation, *The Lord is our King, our Lord, our Law-giver.* Who would not Serve such a People? It was an Expression used once by a most hearty Servant of *New-England*, (the Honourable *William Stoughton*) to a very great Assembly, *God Sifted Three Nations, that He might bring choice Grain into this Wilderness.* The *Product* of that *choice Grain*, is that which now calls for our Adventures. If *New-England* miscarry, there will then fall some Thousands of People that *Love the Lord Jesus Christ in Sincerity*, and that are affectionately *Acknowledging of Him in all their ways.* But if Things go well with *New-England*, there will Myriads of Praises be continually going up from hence unto the *God of our Fathers.* Our God will be *Praised* here, for our Deliverances, yea, shall

Shall I say it? He will be *Praised* for it in the Third Heaven too. as it was said, in Rev. 18. 20. *Rejoyce over her, thou Heaven.* If *Heaven* will *Rejoice* at the *Destruction* of *Antichrist*, it will also *Rejoice* at the *Deliverance* of *New-England*, which tho it be in the same Latitude with *Italy*, is yet among the *Sincerest* of its *Antipodes*. In the Day when poor *New-England* shall be delivered from its present Extremities, Then, *Rejoyce over her, thou Heaven.* Doubtless, There will Tidings be carried unto *Heaven* of it; and it may be *particularly* notify'd unto those good old men that went from hence to those Blessed Regions. Our Predecessors, which are gone to the *Spirits of just men made perfect*, may hear what a Deliverance God has wrought for their poor Children here; and *Heaven* will then Ring with Triumphant Praises to the great Saviour of *New-England*, who can withold his *All* from the Service of *such* a People? Me thinks, I should say as the Martyr once, *Alass, That I have but one Life to loose!* This *Immanuels Land* that we Venture for. This Almost only *Garden* which our Lord Jesus has in the vast continent of *America*, has the wild Boars of the Wilderness trying to get into it; and That is it which now calls for our Venture of our *All*.

The

The Psalmist could say, in Psal. 122. 9. *Because of the House of the Lord our God, I will seek thy Good.* Why, There is among us, *The House of the Lord our God.* And this is indeed the Real Cause, of our having been so maligned, hated, vexed, as we have been. The *Devils* are stark mad, that the *House of the Lord our God.* is come into these Remote corners of the World; and they fume, they fret prodigiously, That some of their old Vassals and Bondslaves here, begin to *pray* unto the Almighty God. Hence, 'tis, that we were not only of late got into the clutches of Rulers, *That swore by the Living God, they would Ruine our Churches*; but upon our Deliverance from *Them*, there is now falling upon us an Armed Force, which aim at our total Extirpation. The Controversy between Us and *Them* is now brought unto that Narrow, in Exod. 32. 26. *Who is on the Lords side?* Even so, *Who is for Jesus, against Satan*, and, *who is for the true Christian, Protestant Religion, against Popery and Paganism?* You must now venture for one of those. Take your choice, dear Country-men; but there is no room to be *Indifferent.*

Consider 3.

How much is ventured by how Many of the People of God? This was That which the Psalmist was not a little quickned

with

wish; in Psal. 119. 139. *My zeal hath consumed me, because my Enemies have forgotten thy words.* Look upon our *Enemies*; they endure all sorts of Travel and Hardship; they venture their *All*, that they may do a mischief to us; and shall *we* venture *Nothing* on the other side? If an *Haman* can disburse, above *eighteen hundred thousand pounds*, if *I* miscount it not, that he might bring an horrid Rout upon the People of God; and shall an *Esther* now, *altogether hold her peace?* Or shall we hug our *Dust* so fast as to let go none of it for the Deliverance of this people? There are *Tumultuous* and *Obstreterous* persons (such *Haman* signifies in English) who stick at nothing for the *mischief* of this people; & shall we stick at any thing for their *Service*? Men will Expose themselves to *Beggary*, to *Discredit*, to untimely *Death*, and to Eternal *Damnation*, that they may compass their *Mischievous Devices*; very shameful will be our Crime, if we *out-do them* not in Studies for the Good of our *Israel*.

I have no more now to do, but only to make you these five proposals.

The first Proposal.

Let us be *One and All*, that we may [illegible] more chearfully and Readily *Venture* [illegible] Alas, *For the Divisions of New-England* [illegible] *have great Searchings of Heart!*

The

The Great *Austin* would sometimes address his Hearers in such pathetical Terms as those; *per tremendum Dei Judicium vos Adjuro*. Thus would I say; and tho' I have no Commission from them for it, yet I would speak it in the Name of all the *Sensible* persons in the Land; *O our Brethren, We Adjure you by the Tremendous Judgments of God*, that you immediately Abate and Compose all your Differences. Every Globule of the Blood shed by the *French* among the Contentious *Albanians* t'other day, makes a loud cry unto us; and methinks, I hear that cry like the *Groans of Deadly wounded Men*, passing over the Woods unto us, *O do not quarrel any more; but unite immediately against your more united Enemies.* May this people become, Like a *Bundle of Arrows* bound a little too fast and close, for the strongest Arm to break us; and may our God say of *New England*, as in Cant. 6. 9. *My Dove, my Undefiled, is but One.* What a sickly, yea, what a *Rotten* Body have we, if our Flesh Rankle and Fester for a meer scratch of a Pin? We have been giving our little *scratches* to one another, while we have been managing the Debates, that the unsettlement of our Government has furnished us withal; but what? Shall they turn into *Gangrenes* with us? It is an awful Intimation and Admonition, in Job. 19. 29. *Wrath brings the punish-*

ments

ments of the Sword. Are we not now Languishing under the *Fulfilments* of that word? we have had *wrath* among us; all our Affairs have been Inflamed by *wrath* one against another; and because of this, *Behold, a Sword, a Sword is furbished for the Slaughter.* Have done then, with all this *wrath.* Methinks, the *Bell* Rings very loud, that calls upon us, to put out all our *Fires*! When the poor *Spaniards at Lima* t'other day, felt the beginnings of an hideous *Earthquake* round about them, one of the first things in their agonies was, *To make Reconciliations.* May our *Heart quake* at this Day, put us upon doing so. Let us, in short, sacrifice all but *Conscience*, to *peace* among our selves Even, the *Law* it self, notwithstanding the Exact Regard which ought to be had unto it, I say, the Law it self in some *Circumstances* and *Punctilio's*, gives way to the *publick safety.* which is the *supream Law* of all It was against *Law*, for *Esther* to venture upon what she did: but it could not be avoided, or Omitted. How much more, must our *Will*, and *Humour*, and *Passion* give way to the *Good of the whole*? My Brethren, The *Canaanite* and the *Perizzite*, is coming into the Land; and therefore I accost you in those words of *Abraham*, Gen. 13. 8. *Let there be no strife, I pray thee, between Me, and Thee; for we are Brethren.*

The

The Second Proposal.

Let *Mordecai* have the Disposé of *Us* & our *All*. Our God has blessed this People with *Prudent*, *Patient*, *Pious* RULERS, to whom there belongs that Character of *Mordecai*, in Esther 10. 3. *Seeking the Welfare of his Brethren and speaking peace to all his Seed.* It is purely thro' our *Fault*, if the Rest of *His* Character be not *Theirs* also, *Accepted of the Multitude of his Brethren.* Let *These* be so acknowledged, Obeyed, as they ought to be. The *Disrespect* cast upon *Government*, has been the thing that has made naked those parts of the Country which most of our Disasters have Light upon and those *Troublesome* and *Implacable* persons that seek to Enfeeble the Authority into an incapacity of Action at such a time as this, are to be stigmatized as **Men far from seeking the Welfare of the Children of Israel.** Nor can any thing be more Ill-boding to *Us* & our *All*, than the cursed *Murmurings*, which the Almighty God hears in our Tents from Day to Day. Instead of *praying* to God for the *Direction* of our Government, at this Extraordinary time, we spend our time in *Fretting* and *Railing* at them; *Nothing* [illegible] *can please.*

And tho' I believe there is not such a well intending, nor a better deserving Government in this world, than that which *New-England* now

now sits under the shadow of, nevertheless, what is the whole business of many people, but a *making* (I cannot say, finding) faults in their administrations: 'tis not at all admirable to me, I tell you truly, I do not at all admire at it; that the Fiery Scorpions of *Canada*, are now stinging of a Congregation thus Distempered.

But I pray, Are we not *all* in a *Storm*? And have not our own Voices placed at the *Helm*, those worthy persons, that are in this Juncture at it? What? would Every man think to *Steer* the Vessel? I can tell you, That you would soon bee weary of it. Nothing but a measure of *Grace*, which I doubt *you* are not furnish'd with, would Enable you to undergo the Fatigues of so great a Slavery. Pray, mind the Business of your own Station; Pull the *Ropes*, Ply the *Oars*, and the *Sails*, as you are Commanded; but leave the *Helm*, where tis managed by those that can have no other Interest, but what is *yours*.

I know not whether we have never been too like *Issachar*, for any other Quality; but I would we were like *Issachar* for that, in 1 Chron. 12. 32. *they had understanding of the times, to know what Israel ought to do*; and *all their Brethren* were at their commandment. If the *Members* fall out with

with the *Vitals*, the old *Romans* story tells you, the unhappy issue of it.

The Third Proposal.

Let our *All* in this World, be very *Little* in our opinion of it. *The World, The World*, it is truly a most *Bewitching* thing; and the *Love* of it, will be a *Root of all Evil* to us. But, is not the *Spell* over, is not the *Charm* broken yet? Methinks, the *Enchantment* should be Dissolved by the other *Devils*, that are coming to take *This* away. May we become Like *Strangers* in the World! We shall be as ready to dispose well of our *All*, as the Psalmist was, who could say, in Psal 39 6. 12, *They are disquieted in vain, who heap up Riches, and know not who shall gather them.* Why, how came *Riches* to be so Little regarded with him? It follows, *I am a Stranger with thee, and a Sojourner.* When we Look upon our Earthly *All*, think we, *I shall quickly be gone from it All*, and think, *I can do well enough without it All*; this will encline us to make Right Ventures of our *All*. The *Dutch* have a saying, which ought to find a Room with us, *He that hath Lost his Money, hath Lost Nothing; He that hath lost his Credit, has lost Half; but he only that hath lost his Soul, hath lost All.* O make sure of a better, an Higher, a Nobler *All*, than what our *Earth* affords; We shall then be Like those, of whom 'twas said in Heb 10. 34. *Ye took joyfully the spoiling of your Goods, knowing in your selves, that you in Heaven have a better and an Enduring Substance.* If we venture all our *Goods*, yet still we shall have *Heaven* Left: *Heaven* is, *The good part which cannot be taken away.* Make sure of *Heaven*, and you may stand upon the Ruines of the World, with such Expressions as the Minister of *Nola* had, when he was Rifled of *All* he had; *Lord, I am not concerned about these things, for thou knowest* (said he, pointing to the Heavens) *that my All is there!* Souls get into Christ; and the *Romish Eagles* will do us no Hurt;

when

when we are gathered into the shadow of His Reflected and Saving Wings!

The Fourth Proposal.

Let us not *Lose* our *Time*; that we may not Lose our *All*, when we venture *All*. We may say, with a special regard unto *This Time*, as in Eph. 5. 15. *Redeem the time, because the Days are Evil.* Every thing loudly calls upon us, *Make haste.* It was a wonder, that *All* was not Lost; when, as in Judg. 5. 16, 17. Some *Abode among the Sheep-folds*, and others were intent upon *Trading* and *Shipping*, tho' the *Canaanites* were upon their Backs. Common prudence now calls for *Expedition*; & all things concur in that Advice unto us, *Be up and be doing.* Shall we be drawing *Circles* in the Earth, when the City is just falling into the Hands of its *Enemies*. O That every Town in the Country, were so Nimble, in offering the *Service* of their *Quota*, for the work of *this Day*, as they ought to be!

The Last Proposal.

Finally, *Venture to speak* for the People of God. Let us make *Esthers* Venture in our Prayers; and resolve, as in Isa. 62. 1. *For Zions sake, I will not hold my peace.* Indeed we run something of a *Venture* in it, if our prayers become so Frequent, and so Fervent, as that the Omnipotent God should be put upon saying, *Let me Alone!* For then, if God have determined the Consuming of this place, He will first *kill* them that He shall find so *standing in the Gap.* But O *that I may Dy standing there!* perhaps, it may Cost some of us our Lives, that God may, *Make a way for his Anger*; but it will cost us our *Souls*, if by our Negligence, we *Leave* a way for that *Anger*. Come then, Betake your selves to zealous *Prayers* in every place. Those of you that never yet made one Hearty *Prayer*, for Gods sake; now Begin. *Crœsus* had a Dumb Son, who tho' he never spoke before; yet seeing a man go to kill his Father, his Agonies made him speak and shriek, *O don't kill my Father*

Father ! poor people, if it could never hitherto be said of you, *Behold they pray!* yet I beseech you, *Be Now* found upon your knees, and beg, *Lord, Let not all be lost.* Even the *Pagan Mohawks* upon the late Calamities at *Albany*, have that Sentence in their Propositions, *We must now look up to the Heavens*! O that let us *Christians* be Looking there. May the *Wheel of Prayer* be set a going in all parts of the land; may our publick Lectures, and our *private Meetings*, in all places be turned into *Days of Prayer*. A successful Battel once Commenced with that Watch-word, *Now for the Fruit of prayer*! *Now for the Fruit of prayer*! Why let us be plowing and planting every Day for such *Fruit*. Even those who can do *little* or *nothing* else but pray, may do much by their prayers. We find *Esther and her Maidens* at it. The *Devout Women* may this way obtain the Favour of the Almighty for us. *Melancthon* hoped the *Reformation* would be carried on, *Because godly Women would meet and pray for that Mercy*. Oh *preservation* may in like manner be promoted. Yea, and *Serious Children* too, may make us all beholden to them. God spared *Ninive*, because of the *Children* in it; You *Children* that shall pray, and cry, and call, as well as you can unto the Lord, may have a great Influence upon the sparing of *New-England*.

Let me conclude my SERMON, as the Martyr his Letter, *pray, pray, pray*, Never more need than *NOW*.

By

BY The

GOVERNOUR and GENERAL COURT of the COLONY of the Massachuletts Bay; In New-England.

IT having been a thing too sensible and obvious to escape the Observation of all who are not wholly strangers in our *Israel*; that this poor Land has laboured under a long *Series* of Afflictions and Calamities, whereby we have suffered successively in our precious and pleasant Things, and have seen the anger of the righteous God against us, expressed in Characters, which ought to be as terrible as they must needs be visible unto us; it having also, both by the *Testimonies* of those, that after the most humble and exact Enquiries into the mind of God, have discovered the same unto us, and by their own general and repeated Confessions, become undeniable; that a corrup-

tion of Manners attended with inexcusable *Degeneracies* and *Apostasies*, found in too many of this People, is the cause of that Controverse, which the God of our Fathers has, for many years maintained with us: It being likewise at this day such a *Probation time* with all *New-England* as this Countrey has never before seen from the first foundation of it, and the judgments of that Holy God, who hath beheld how incorrigible we have hitherto been under all His Dispensations, now arriving to such an extremity, That the *Ax is laid to the Root of the Trees*, and we are in imminent danger of perishing, if a speedy *REFORMATION* of our *Provoking Evils* prevent it not:

This COURT have therefore thought it needful to præface their other Endeavours for the Publick Welfare, with a very solemn Admonition unto this whole People, that they every where give Demonstrations of a thorough *Repentance*, without which we have little reason to hope for any good success in our Affairs.

Wherefore it is Ordered, that the Laws

of

of this Colony against *Vice*, and all sorts of *Debauchery* and *Prophaneneſs* (which *Laws* have too much loſt their edg by the [illegible]e Interruption of the Government) [illegible]e now faithfully and vigorouſly put in Execution; Particularly the *LAWS* against *Blaſphemy*, *Curſing*, *Prophane Swearing Lying*, *unlawful Gaming*, *Sabbath breaking*, *Idleneſs*, *Drunkenneſs*, *Uncleanneſs*, and all the Enticements and Nurſeries of ſuch *Impieties*. Together with all other the wholſome *Laws* and *Orders* agreeable to the preſent Circumſtances of the Countrey; by the Execution whereof, we may approve our ſelves *a peculiar People, zealous of good works.*

And as all Perſons are hereby warned to avoid thoſe *Vices* which theſe *Laws* are deſigned for the Prevention and Chaſtiſement of (the *Lovers* of, and *Pleaders* for, ſuch Iniquities, being among the principal *Troublers* of their Countrey) So all inferiour *Officers* are enjoyn'd to perform their Duty in finding and bringing out Offenders againſt the aforeſaid *Laws*, and withal to give notice to ſuch

Offenders that they muſt expect the Juſtice of an *Exemplary Puniſhment.*

And that no attempt towards *Reformation*, may want that Aſſiſtance which all good men will be willing to give thereunto, 'tis hoped that the Miniſters of God will to the publick Reading of this *Proclamation*, adjoyn their own fervent Labours, not only for the Rebukeing and Suppreſſing of thoſe *Provoking Evils*, which are marked for common Hatred: but alſo to witneſs againſt the more *Spiritual Sins*, which fall not ſo much under the cognizance of Humane *Laws*, namely, ſuch as *Unbelief*, *Worldlineſs*, *Hereſy*, *Pride*, *Wrath*, *Strife*, *Envy*, and the *Neglect* of communion with God, in both Natural and Inſtituted *Worſhip*, and the *Contempt* of the *everlaſting Goſpel*, with a ſhameful want of due *Family-Inſtruction*, which are the *Roots of Bitterneſs* in the midſt of us.

Moreover, after the Example of *Pious Rulers* commended in Sacred Writ; the *Churches* every where are hereby adviſed to give utmoſt Encouragement unto the

Faithful

Faithful and Watchful *Paſtors* of their Souls; to ſeek (where they *lack*) a full Settlement and Enjoyment of ſuch *Officers*, as the Lord Jeſus Chriſt has appointed for their Edification; to reflect ſeriouſly and frequently on their *Covenants*, to ſharpen their *Diſcipline* againſt thoſe that *walk diſorderly*; and immediately to compoſe their *Differences* and *Contentions* (if *ſuch* there be) whereby any of them may be diſtempered and enfeebled, that ſo they may become *Terrible as an Army with Banners.*

Furthermore it is Expected that the ſeveral *Towns* within this Juriſdiction do ſpeedily furniſh themſelves with all fit means for the good *Education of Youth*, and take ſpecial care to avoid *Factions* & *Quarrels* in their other *Town Affairs*; and all Plantations are ſtrictly forbidden to continue without the Advantages of having the *Word* of God conſtantly preacht unto them, or without a Sincere and Active Induſtry, to obtain the Preſence of the Lord Chriſt in all His bleſſed *Ordinances.*

And

And Finally, this whole People are hereby advertiſed, that if theſe *Eſſayes* for an univerſal Reformation, ſhall be obſtructed (as thoſe in the dayes of the Reforming *Joſiah* were) by Mens being *ſettled on their Lees*, and *hating to be Reformed*, they can reaſonably look for no other iſſue than this, that the jealous God *will puniſh them yet ſeven times more for their iniquities:* But, that if the God of Heaven ſhall grant unto them the Grace to *Remember whence they are fallen, and Repent and do the firſt Works*, it will give a greater Proſpect of *Proſperity*, than can ariſe from the beſt *Counſels*, and biggeſt *Armies*.

The Work of *Reformation* thus *endeavoured*, is now *recommended* unto the bleſſing of the Almighty, with whom alone it is, to Recover a Backſliding people; perſwading our ſelves, that the Event thereof would be *Salvation nigh unto us, and Glory dwelling in our Land.*

Iſaac Addington Secr.

March 13 168$\frac{9}{90}$.

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